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EDITOR'S NOTES.

THE great topic during the last two months has been the Divinity School at Cambridge. To some of our readers, who have only seen what has been in the papers, it may have presented itself only in the way of criticism of the School, and defences on the part of its friends. But it has not been mere passing agitation: it belongs to the same general feeling, which has voiced itself in so many ways, by which the instinct of the denomination is declaring, that the main hope of our cause lies back in the sources of our ministerial supply.

We give in this number an address upon the subject, which occupies so much space, that we shall not enter upon it further here, but shall only state briefly the present position of efforts that are being made to turn to some practical results the feeling which has been excited.

At the meeting of the Ministerial Union, when the above address was given, a resolution was adopted, in accordance with which a committee was appointed, who should devise, if possible, some means by which at least one additional professor may be given to the School.

On the following day was celebrated the fiftieth anniversary of the Divinity School; and an address was given by Dr. Gannett, which, along with the history of the School, presented also its present wants, and substantially concurred in the recommendations of the day before. This ress made so profound an impression, — so full was it of veneration for the associations of the School, and of loving tributes to the devoted men who, from time to time, have had it in charge; and so full of hopeful encouragement, and so eloquent in its appeal to love it, and stand by it, and give it what it needs, — that we can hardly doubt, that, if opportunity had been allowed, the Alumni present would have given on the spot pledges to carry out the suggestions given for the more ample endowment of the Institution. The address will be published in the September number of the "Monthly Religious Magazine;" and we hope it will be procured and read by every one who has at heart the interests of theological education.

Unfortunately, however, the meeting of the Alumni, that followed Dr. Gannett's address, was wholly occupied in ways which prevented action upon it; and thus all the care of carrying out the evident wishes of the denomination, in regard to the School, still rests with the committee, appointed the day before, of which Rev. Dr. Walker is chairman.

The plans of this committee are not yet matured; and, meantime, it is not worth while to anticipate their report by any discussion. One thing, however, it may be safe to do; and that is, to urge the importance of funds to carry out whatever they may finally propose. Especially we hope that persons of wealth may seriously consider whether, in any other way, they can accomplish so much good as by endowing a professorship in that theological school. We see not why a person who should give such endowment

might not provide, that the incumbent of the professorship should be of his own nomination; and thus make sure of the kind of influence he is supplying.

MINISTERIAL EDUCATION.

An Address before the Ministerial Union, July 15, 1867,

BY REV. CHARLES LOWE.

THE topic which I am requested to present, by way of introducing the discussion of the morning, surpasses all other subjects in its importance to our denominational interests. The great need we have now (more than the need of money or of any thing else) is the right sort of men to meet the demand which opens before us on every side. There are, at this moment, scores of places in this country where such men could find a position for useful work. To fill the demand, we have, this year, two men from Cambridge, and three from Meadville! — and the qualification of these is yet to be tried.

I said that we need "the right sort of men;" for now, more than ever before in the history of the Christian ministry, *quality* is a thing to be considered. Formerly, there was something of the priestly dignity attached to the office, which secured for the minister, whoever he might be, a kind of veneration, and so a position of influence and usefulness; so that there was a chance for almost anybody to fill the place, and perform the functions, belonging to our profession. Now it is the man's own power and aptitude for the work that will alone secure respect, and make him useful in the ministry. And it is therefore a matter of vital interest, not only that we have a larger supply of ministers, but that their character and preparation for the profession be such as to qualify them for it.

Some persons have declared that we have no business to inquire into the management and condition of our theological schools.

It seems to me, when we realize the immense importance of what I have just referred to, that these ought to be the very first objects of our attention. The readiness with which our people raised, last year, $30,000 for Meadville, is enough to prove that the inquiry is made with no malicious intent. I claim at the outset, on behalf of this or any other body of persons interested in the welfare of our denomination, the right to look with entire freedom into the whole management and condition of either of our schools, and to express the feeling to which such examination leads. We must have, either in these schools or *elsewhere*, the best means that our best thought can devise of preparation for the Christian ministry.

And there is another point, in regard to which objection has been raised. Some have declared that it is unreasonable to look at these schools as though they were especially or simply nurseries of ministers; that they are *schools of theology;* and that the only thing we have a right to ask is, whether theology, as a science, is wisely and ably taught.

I shall presently have something more to say upon this head; but at present I only wish to remark, that at any rate, in our care for the interests of our denomination, and our sense of the importance, above every thing else, of laborers in the vineyard, *our interest in these schools*, so far as it is any different from that which we feel in the Scientific School, or the Academy of Useful Arts, is *solely* from the expectation of their fitting men to be *Christian ministers;* and, in so far as it is different from the interest we feel in the schools at Andover or Newton, it is from the expectation of their fitting them to be *Unitarian ministers.*

Within a few weeks, the strong feeling which has long existed in the minds of many of our brethren in regard to the present methods and institutions of ministerial education, has led to the agitation of the subject in various ways and on various occasions; and the assignment of it for to-day's deliberations is in continuation of previous discussions.

The principal feature of this recent discussion has been a dissatisfaction with the Cambridge School. Attention has been directed there rather than to Meadville, probably because it is nearer, and facts in regard to its condition are more readily as-

certained. I was not present at the last meeting of this Union; but I believe, that, on that occasion, mention was made of some things which have elsewhere been much talked of, and have given great anxiety to some of our brethren. This, then, is the first matter to speak of now; and, although there are other branches of this subject of Ministerial Education equally important, I shall confine my remarks wholly to this one.

It need not be disguised, that some of our most valued and influential ministers have gone so far as to say that the tone and atmosphere of the school at Cambridge, so far as indicated by things reported as being there said and done, are not such that they can recommend the school as a fit place for the preparation of Christian ministers.

I have made careful inquiry in regard to this matter, and have found that there have been things that may reasonably give pain. It is not necessary now to make mention of any of them, in detail: enough to say that I have heard no one speak of them with more emphatic condemnation, or more profound regret, than the professors and members of the school themselves. But, on the other hand, I have found evidence of religious interest, of Christian earnestness, of true consecration to the profession for which they are preparing, which ought not to be lost sight of in our attention to the reverse.

Besides, it is one thing to compare the school with our ideal of a place where Christ's disciples are fitting themselves to do his work of love, and it is another thing to compare it with what our experience gives us just reason to expect. Are there any other theological schools connected with any denomination, into which there do not enter some men with low views of the profession, with imperfect religious culture, and likely to say and do things which, if reported and allowed to stand as representative facts, would give a sad impression of the spirit and atmosphere of the institution? Nay, when was there ever a time, or where was there ever a sect, in which there were not those whom Milton describes, — who,

> "For their bellies' sake,
> Creep and intrude, and climb into the fold;
> Of other care they little reckoning make,

Than how to scramble at the shearers' feast,
And shove away the worthy bidden guest.
Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learned aught else the least
That to the faithful herdman's art belongs.
What recks it them? What need they? They are sped;
And, when they list, their lean and flashy songs
Grate on their scrannel pipes of wretched straw;
The hungry sheep look up, and are not fed."

Let it be remembered, that Milton wrote this of a period and and of an institution that furnished some of the most illustrious divines that have adorned the English Church.

Of course it does not make an evil the less an evil that it exists elsewhere as well, nor does it exempt one institution from blame to find that others are as bad. Yet it is fair, before we determine the degree of censure, to consider, by an investigation of others, what measure of excellence it is reasonable to demand. And it is, at any rate, something to be able to say, as I believe we may, that for moral earnestness and Christian purpose the school at Cambridge will compare not unfavorably with any theological school of any denomination, or with its own condition at any time within the last twenty years.

I take my place, with all the earnestness I can command, on the side of those who are dissatisfied with our Theological School, and who strive for its improvement; but I wish thus, at the start, to say, that it is not because it is exceptionally bad, or worse now than it has been heretofore, but only because it is not what it ought to be, nor what it is possible to make it.

And one thing more: the dissatisfaction is not a complaint against the professors of the school. On the contrary, almost every man whom I have heard speak against the school has taken pains to give, at the same time, an expression of grateful appreciation of the able and faithful service of those who have it in charge. It is important thus to insist that the present strong interest in the subject is not from a spirit of antagonism, but from a motive which is common to all the friends of ministerial education. There has been laid before me this week an able paper, prepared nearly two years ago by Professor Noyes, and then presented by him to the officers of the National Conference,

in which he eloquently and severely makes known the deficiencies of the school, and begs for the appointment of additional professors.

We therefore must not be considered as reflecting on those connected with the Divinity School, when we speak plainly about it; and it is earnestly to be hoped, that no personal sensitiveness will be allowed to mingle with our free discussion of the subject.

In order to come fairly at the question what is needed in the school, we must consider what is its great purpose, and what the true method of accomplishing it.

I maintain that its great purpose is to *make ministers;* and that the true method of accomplishing it is to give, so far as possible, all that helps make a true minister, whether intellectual training and theological knowledge, or outward accomplishments as a speaker and a gentleman, or practical ability, or acquaintance with the work of the profession; or, what surpasses them all, the inward preparation of moral purpose, and religious fervor, and generous consecration, and warm enthusiasm for the calling.

And now, in advocacy of this position, let me consider one or two objections to it, which we have all heard of late frequently advanced.

I. First, as to the purpose of the school. As already said, some maintain that it is *not* especially to *make ministers.* It has been affirmed (I know not on what authority), that the Corporation of the College declare that they have nothing to do with the making of ministers; that this is only incidental; that their only care is to provide for the study of theology.

If this position is taken simply in order to rid themselves of an uncomfortable responsibility in regard to the individual character and opinions of those who graduate from the school, it is fair enough. Just so it is with their School of Medicine, and their School of Law. If they only provide fit means of instruction in those departments, no one can complain of them with reason, if, instead of lawyers and doctors, they turn out pettifoggers and quacks. But, in reality, the instruction in those schools *is* adapted to the *practical preparation* for those professions. The medical student, in the course of his studies, actually sees the

forms of disease, the methods of treatment, just as they will come to him when he is out in his profession. Indeed, they are in the habit of calling it the study of the "theory and *practice*" of medicine. So in the Law School: without actually saying so, the aim is to make lawyers. So, and to this same extent, we have a right to expect, that, in the Divinity School, the aim shall be to make ministers. The Corporation merit the grateful acknowledgments of the denomination for their wise and thoughtful course in the selection of professors for the school. There may be reasons enough why they cannot do more, and so supply a lack which yet remains. We would only urge that the needful aid shall not be withheld on any such plea as that which has been just considered.

II. Next, as to the means for carrying out this purpose of making ministers. This opens the whole ground of criticism on the present condition of the school.

We have had in America certain notions in regard to several things somewhat analogous, which we are just beginning to correct. For example, the observance of the Sunday. We were educated to believe, that the proper method of using Sunday was to have two or more public services exactly alike, — three prayers, two short ones and one long one, and three hymns, two long ones and one short one, a selection from Scripture, and a sermon. The nearer these services came to filling up the whole day, the more holy the sabbath. — Again, in our theories of education, we have gone on the supposition that the only thing to do was to crowd the child along as fast as possible on those few things that look to college preparation. No matter how much his love of nature and his human sympathies, and all those faculties and qualities that are nurtured as much by play as by books, — no matter how these might be neglected, and no matter how his health might suffer, the whole test of excellent method and results was in the quarterly or yearly examinations, on those few studies of the school.

I think it is somewhat in accordance with this same Yankee spirit of overdoing, — of excessive attention to one important element of a thing, blinding one to broader considerations, — that our divinity schools are planned. The main thing that we are

aiming at is, of course, to teach theology; and so they shut up young men in barracks three years, keeping them as much as possible aloof from healthful activities, and feed them, morning, noon, and night, on nothing but theology!

It seemed to me that many would echo it, when I saw reported, a few weeks ago, a speech of one of the most prominent Orthodox ministers of Massachusetts, in which he declared, "It takes a man two or three years of active ministry to get over the effect of the three years in the seminary."

A young man, the moment he comes out from the school, is invited to preach in the most difficult and important pulpits in the country, subjected to the sharpest criticism, and, when settled, plunged at once into the most arduous duties of the profession. And what is his preparation? He has been in a hot-bed, and is suddenly transplanted to the roughest exposure. He has never looked an audience in the face. He has not been in active contact with men and things. He has not the slightest idea how few men and women in the congregations know that there are such persons as Mansel and Mill, or how little most of them care about the questions that have loomed up so in his three years' studies, and have been the subjects of his essays in the school; and he has none of that kind of discipline and practical tact which is got by mingling with men, the lack of which men often speak of as a mark of the minister.

I shall not try to present in any detail my own theory of a divinity school, but only offer a few general suggestions.

1. And, first, I would have, somehow, connected with it the active work of the profession, so that the student shall have an opportunity to see, and, in some measure, to participate in, the practice, as well as read the books. If it is not practicable to give such experience in connection with the studies and lectures, then I would have a shorter course at a theological school, supplemented by a year or two under some private minister, as student and assistant combined, just as the law student takes part of his course in the law school, and part in a lawyer's office; or perhaps, as in the medical school, the school might occupy only a shorter term, leaving a few months every year for such practical work and study.

2. Besides theology, I would have instruction given in whatever makes a man effective as a preacher. Is it not sadly true with most of us, when we come out of the school, that whatever "light" we have kindled, is completely "hid under a bushel," by our not knowing how to let out what we have learned in a way to interest and impress an audience? It is sad to me to witness the disappointment of men of fine capacity and culture, when they see themselves outstripped by men whom they know to be far inferior to themselves, but who have simply good manners and a fine voice. How many of our best men have had their ministry a failure (compared with what it might otherwise have been) for want of this good manner and fine voice! And yet how little is done to cultivate what (taking for granted a man's character is right) is one of the very first conditions of power and success in the profession! Sometimes they employ in the school, for a few weeks, a teacher of elocution, who stays just long enough to give them a few elocutionary extravagances, and suggest a few artificial ways, which make them worse than before, by destroying their naturalness, and give those who distrust the value of elocutionary training some reason for their opposition.

It seems to me that two things are plain: first, that, as I have said, good oratory (in the best sense of the word) is a most important condition of a minister's usefulness; and, second, that it is one of the things that can be especially acquired. Take simply the one matter of cultivating the voice. The voice, — that wonderful organ, so susceptible of improvement, — it seems to me like the conduct of swine with pearls, when men, whose profession makes them depend on it so much, neglect to develop it! And not only the voice, but all else that is essential to good speaking, is subject for education. If Cicero and Demosthenes could spend years of labor in special training for public speaking, and could trace to such training much of their peculiar power, it is worth considering, whether we cannot take something, if need be, from the time given to theological studies, in order to introduce this as an important branch of preparation.

3. There is another thing that ought not to be overlooked in the management of the school; and that is, the bodily health.

I should not, however, especially speak of it, except that it connects itself with another part of the oversight of the school, in such a way that I think the suggestion I am about to make is worth serious consideration.

It happens that a large proportion of those who attend the school are poor, and require help from the beneficiary funds. Now it seems to me that one of the best possible things would be to provide, somehow, good, active, manual labor, for a certain number of hours every day, by which, along with healthful exercise, something could be earned in the way of support. A student came to see me the other day. He entered last year, robust and vigorous, accustomed to out-of-door work; and he now looked so pale and bent, that I asked about his mode of life. He had been boarding himself for economy's sake, and had gone through the year on two dollars a week, had taken little exercise, and was evidently laying the foundations of a life of a dyspeptic. Now, suppose that, instead of living on such irregular fare for two dollars a week, he could, by some manual labor, — that, so far from exhausting, would invigorate; so far from taking time and strength from studies, would be actually increasing his capacity for study, — earn four dollars a week, and pay it out for wholesome board, and have his two dollars to spare. He would gain in health; he would gain in purse; he would gain even more in the diversion of mind, and in the sense of honest independence, which, cover it up as we may, is in some measure impaired by this present absolute leaning on beneficiary funds. I verily believe, that it would be an excellent change, if a large part of what is now given to beneficiaries could be laid out in preparing a system for giving manual occupation, to be liberally paid for, so that the students might combine physical exercise and honest independence with pecuniary support.

4. Another point which has been earnestly disputed, in our various discussions on the manaemgent of the school, is the proper condition of membership. Some contend that no one should be excluded from the school, except for such positive offence as would make him liable to expulsion anywhere. Others, that only those should be permitted to enjoy its privi-

leges who come under some definite standard of Christian belief; and so they would require subscription to some sort of declaration of faith.

Brethren, have we not settled that in adopting the principles which we glory in as the basis of our Liberal faith? I would exclude no one for opinion's sake.

Let me bring you back (those of you who hold otherwise) to some of the promises on which that school was built. At the dedication of Divinity Hall in 1826, Dr. Channing preached a discourse from which I quote these words: —

"To free inquiry, then, we dedicate these walls. We invite into them the ingenuous young man, who prizes liberty of mind more than aught within the gift of sects or of the world. Let heaven's free air circulate and heaven's unobstructed light shine here; and let those who shall be sent hence go forth, not to echo with servility a creed imposed on their weakness, but to utter, in their own manly tones, what their own free investigation and deep conviction urge them to preach as the truth of God."

Four years later, Mr. Greenwood delivered a discourse on the Cambridge Divinity School, as an appeal for more funds. The discourse was published by the American Unitarian Association as a tract, and widely circulated through the denomination. In this discourse, he sets forth the theology which he is persuaded "was in the mind and heart and purpose of those who first united to promote Christian education in Harvard University." The characteristic which he first mentions, and which he enforces at greatest length, is "liberality, in the purest sense of that word." — "This," he says, "is indispensable." — "They cannot and must not," he declares, "surrender the birthright of their mental and religious freedom to one or to many, to a name or a church or a catechism; but they must keep their minds open at all hours to receive fresh air and new light, and in a position to profit readily and unrestrainedly by the result of any examination."

Shall we be so timid or so narrow as to refuse to defend the position on which our fathers thus boldly stood? Shall we now confess to be untenable the very principle for which, more than

for any other, they prayed and fought and toiled? They believed that truth would prevail over error, if only the mind was kept free; or that, if it did not so prevail, the responsibility was not theirs. Have we lost our faith in truth?

One thing we are bound to do. We are bound to give the young men in the school all the aids to a Christian belief that are at our command. We are bound, if we have a school, to have it so completely furnished, that there shall be, not merely facilities for investigation, but all the best influences under which religious opinions can be formed, and by means of which right purposes in regard to the profession can be developed. *If, for want of such aid*, a young man is wrecked in faith and purpose, and becomes a prey to doubts, blame not the liberty which allowed him to stray, but without which his safety would not have been worth securing; but *blame your own neglect.*

But is there no way of providing that funds given for purposes of training for a Christian ministry shall not be used in training possibly for teaching infidelity? It seems to me there is one distinction to which no one can fairly object. I would have no one, not even an atheist, excluded from the school on the ground of his opinions. But I can see no illiberality, but only common honesty, in requiring that those who avail themselves of funds contributed, as most of the beneficiary funds, I believe, are, for the express purpose of "educating for the Christian ministry," should declare their intention to devote themselves to a Christian ministry, and should own their faith in the religion taught by Christ. Any one who should find himself unable to subscribe to such a declaration, and so should forfeit this pecuniary aid, — might feel sorry. I do not see how he could, with any reason, complain, and say that he is persecuted for opinion's sake, any more than he can complain that he is not helped by any other fund that is expressly given for purposes in which he is not included. It seems to me a duty that such funds should be thus controlled.

5. But more important than either of these points, in considering the management of the school as a place of preparation for the ministry, is *its influence in cultivating an earnest religious spirit.*

This has been partly included in the point just treated, but it is wholly distinct from any mere matter of opinion.

In what I am going to say, I do not in the least reflect upon the fidelity or the Christian earnestness of the professors in the school, but on its present construction. Two resident professors have each the work of two, in the hearing of recitations and the delivery of lectures. And in this work their whole energy is consumed, without leaving any strength or leisure for personal intercourse with the students, and for that kind of influence which tells most upon their inward preparation. Nor are there any adequate provisions for this kind of preparation. I say this without forgetting the weekly conference meeting and the daily prayers. I repeat, there is no adequate provision in the school for this kind of influence.

It is assumed in the whole plan of the theological course, that a young man has beforehand all this inward preparation, as proved by his choosing the profession. The truth is, with some rare exceptions, *a young man in a theological school needs, more than almost any one else, tender care and guidance, and watchful nursing of his religious life.* He comes there to handle subjects of serious interest, not as heart questions, to be considered in solemn hours, but as matters of familiar treatment and critical inquiry. There is danger lest religious themes are taken from the realm of feeling into that of the understanding.

He comes, perhaps for the first time, in contact with great questions that open the door to the whole army of doubts and inquiries. They are questions that he ought to know about; else he is not qualified for the work he is to assume. But he meets and studies them (at least that is the danger), not (as he would if they had come up in real experience) with reverent spirit and with anxious wrestling of his soul, but as curious investigations, taxing the intellect alone; and, as he plunges along in this sort of steeple-chase over hedges of theory and bogs of speculation and bewildering thickets of theological dispute, he may come to lose sight of the deep connection they have with vital concerns of the life.

It is also a necessity that his reading shall be chiefly of a critical kind. This is suited in the end, no doubt, to deepen

the foundations of his faith; but at the time, by showing all the loose places where it has been unsuccessfully assailed, it magnifies to the mind the points of its seeming weakness, and gives to the position of scepticism an undue weight. In order to correct this tendency of the studies, and to create a favorable atmosphere for them, there needs to be such strong positive influence as shall be a constant inspiration and quickening of the religious life. This would be so, even if the mere study of theology were the highest aim. Christ said, "He that doeth the will shall know of the doctrine." It is by keeping the soul near to God that we can best apprehend the great mysteries of his revelation and his laws.

Where can we find any better models for Liberal theological students than Schleiermacher and Neander, neither of them narrow and superstitious, but both sincere in the pursuit of truth, and faithful to it wherever it might lead? It is interesting to know that they took as their mottoes, — expressing thereby their life-long practice and conviction, — the one, the words, "Credo ut intelligam;" the other, "Pectus est quod facit theologum."

I know how faithfully our professors try to satisfy this want, and am perfectly ready to admit that very much is accomplished in that direction by their labors in the class-room; and that one way of doing it is, as was urged at a meeting the other day, by grounding them in true principles of ethics and in Christian evidences, and the like. But, with all respect, I would say, that I do not think that this, valuable as it undoubtedly is, is enough, nor even that it is the best way of supplying the need. There is such a thing as having the mind run so in one line, that it becomes fortified or else callous there, and can be reached more effectively on some other track. I remember, in my own Cambridge divinity course, many admirable lectures and suggestions from professors, in connection with the New-Testament and with doctrinal subjects; but it so happens, that the thing which I recall as on the whole the most profitable to me religiously while in the school, was a lecture on Drawing which I happened to hear at a Teachers' Institute in Cambridgeport. The lecturer was an enthusiast; and, along with his chalk-marks on the blackboard, he managed to inspire us all with something of his own

love of beauty in lines and curves, and it caught me somehow out of the current in which my mind had been. — So I think that sometimes, if a young man, when doubting or indifferent, could be sent to minister at a sick-bed, it would be worth to him all the lectures on ethics in the world. — But perhaps, as meeting the most of cases, the best thing of all would be to put the young men into confidential relations with some one of generous sympathies and positive faith, with ability and evident sincerity enough to command their respect, and magnetism enough to attract and to thrill.

And here I have said the dozen words which seem to me to put in a practical shape the thing which the Cambridge School needs to-day, in order to make it all we can reasonably ask. We do not ask for a better professor than either of those we have, nor can we spare the work they are doing; but *we want one or two others just as good* (*the very best we can find*) *to do a work which, with their other duties, it is absolutely impossible for them to perform.* Give that school to-morrow, in addition to its present corps, two new professors, one of whom shall have the qualifications and perform the duties which I have just described, and I believe you will have opened the way to remedy all the evils, and make it realize the hope of us all.

I have occupied, I fear, too much time, and, as I said when I began, have only discussed one branch of the subject. There is Meadville also, about which I have not said a word. I doubt not there are as many things to be said about that as about Cambridge. And there is one other topic which seems to me just as important, and just as practical, as either of these schools; that is, the need of a provision for introducing to the ministry persons who could not go through our ordinary theological course. I regard it as now a certainty, that such a provision will speedily be made; and I believe it one of the grandest things that can be done. I have many interesting facts bearing upon this; and the reason why I have not given part of my remarks to it is, that our Brother Hepworth has gone forward in it so nobly in advance of us all, that I think we ought now to lean on him for information about it, and follow him with our support.

But I have tried to present this one branch of our subject, namely, the school at Cambridge, in hopes that it may lead to some practical action. We have no right to have all this agitation unless we are willing to do something to correct the evils of which we complain. The state of the case is briefly this: —

1. *We need more than any thing else, and more than words can tell, a large supply of able, earnest, liberal Christian ministers.* — In spite of all that may be said about the decline of the influence of the pulpit, I believe there was never a time when it had a truer influence than it has to-day. There is a kind of service to be done in our time that cannot be done by the press, nor by any thing else but by the living voice and personal influence, for the exercise of which the ministry offers the best opportunity. 2. *We need and must have an* EDUCATED *ministry.* — There is work for any earnest Christian workers, and there are some who, without advantages of education, have other gifts which make amends, and who have the best of success. But these cases are and will be exceptions, and the standard of intellectual preparation must be kept high. And, 3. *For the supply of such ministers we must continue to look mainly to our two theological schools.*

If we who are here shall take it in hand, and say that this fiftieth year of the Divinity School shall not go by without witnessing the appointment of at least one additional resident professor, I believe the thing is done! If, on the other hand, we see things lacking there which we might help correct, God will require at our hand whatever consequences may ensue!

A LETTER TO WHOM IT MAY CONCERN.

[The following letter, in substance, was printed and circulated, some years ago, by one of our ministers. It is reprinted here, with slight additions, as it may be applicable to others beside those for whose good it was first intended.]

RESPECTED FRIENDS, — Sermons on attendance at church have this disadvantage, that they are not heard by the very per-

sons who need them most. In view of this fact, I now approach you in a different manner. If you will not come to me, will you permit me to come to you? Will you read a few words, written in the spirit of kindness, on a subject of the greatest importance to yourselves and your families?

There are members of my parish who seldom attend church: will these "suffer the word of exhortation" from their pastor? There are others in the neighborhood who are not in the habit of attending worship anywhere: will these bear with me as a neighbor and well-wisher?

I shall — in pulpit style — divide my subject under two heads, — first, Why? and, second, Why not?

First, Why should you attend church?

For your own sake. You believe that there is a God: will it not be wise in you to try to learn his will? You believe in the Lord Jesus Christ; at least, you know that the civilized world believes in him: is it not worth your while to learn all you can respecting this wonderful Person? You wish to lead a virtuous life: it is from Christ that you must learn the way. You desire to know what there is beyond the grave. "Lord, to whom shall we go? Thou hast the words of eternal life."

For your wife's sake, if you are a husband; for your husband's, if you are a wife. It is your duty to help each other to do right, not to tempt each other to do wrong.

For your children's sake. You love them; you are trying to lay up for them: you can give them no treasure equal to a religious and virtuous character. You are anxious that they should be well educated in the week-day schools; but neither arithmetic nor geography can lead them to happiness and heaven. Do not think it will be enough for you merely to *send* them to church. It is not likely that they will go, willingly, steadily, profitably, unless you go with them. If they do not see you honor religion, do not expect that they will honor it. If you are taking your ease at home on the Lord's day, your boys will be wandering in the streets or in the fields; and little do you know what companions they may meet there; for, on Sunday, the city pours out into the country hundreds of its ill-regulated youth.

No day is so blessed, if it be rightly spent; no day so dangerous, to boy or man, if its proper duties be neglected.

For your minister's sake. He needs the encouragement of your presence. Could you work with any heart at your business, if you never seemed to accomplish any thing?

For the community's sake. If you did not need religion for yourself, still you ought to uphold it for the sake of others. Your example will encourage others either to do right or to do wrong. Which shall it be? Will you contribute to demoralize the community, or to uphold those institutions and those manners which are the dear and sacred inheritance of our glorious New England?

For the sake of your duty to your God. He who made you requires this service of you; not for his own sake indeed, but for yours: but this fact does not make the obligation less; it only adds another motive for obedience.

Secondly, Why should you not attend church?

"Because you do not enjoy the services." You will learn to enjoy them, as attendance becomes familiar; and, if not, is this life for enjoyment alone, or also for duty?

"Because you do not like the preaching. It is deficient, in substance or in form, in thought or expression." No doubt it is. Every little village cannot have a Chalmers or a Channing. But there are many churches within reach; and what I ask of you is, *not to come to mine, but to attend somewhere.* And besides, whoever it is that preaches, whose word is it that he gives? His own, or that of the Lord Jesus Christ? It matters little what you think of us clergymen, personally; but if you come to our churches, you will hear words which He uttered who "spake as never man spake," and receive a message from that Being who combines in himself all wisdom, power, and love.

"Because your views do not agree with what you hear." Then either seek out some church with whose views you can agree, or tolerate a little difference of opinion, for the sake of a great good.

"Because it involves too much expense." Do you give up the use of bread because it is too costly? Then why should you

give up the Bread of Life? If you could not pay for the food of the body, you would at least accept it from those who would give it freely. If you cannot pay for the food of the soul, come and receive it "without money and without price."

"Because you have not decided among these different sects." Then decide, as soon as possible. Inquire, listen, read, pray, till you find what is truth. Or, if you feel unable to judge, there is another method.

> . . . "If reason waver at thy side,
> Let humbler memory be thy gentle guide;
> Go to thy birth-place, and, if faith was there,
> Repeat thy father's creed, thy mother's prayer,"

"But all churches are corrupt, deficient in duty." I do not know any thing human that is not deficient. Yet these are the means our Heavenly Father provides for us; and I think he intends us to use them.

I have felt it my duty to make this appeal to you. Do not disregard it, for your own sake, for your children's, for the sake of all around you, for that of duty to your God. And remember, that whatever is worth doing at all, is worth doing promptly and regularly. Delays are dangerous, and an infrequent attendance is apt to end in no attendance at all.

May God's blessing rest upon this effort!

Your friend, S. G. B.,
Minister of the Church at . .

THE INCREASE OF CHRIST.

ADDRESS BEFORE THE MINISTERIAL UNION BY REV. ROBT. COLLYER.

It is a fine instance of the intimate nobility of John's character, of his pure disinterestedness, that he did not begin to do what the majority of preachers do: when a more attractive man than themselves, and a better preacher, begins somewhere

near them and thins their congregation, try to underrate and cry him down. When his disciples come and say, "Rabbi, he that was with thee beyond Jordan is baptizing, and all men come to him," he replied, "Ye are witnesses that I said, *I* am not the Christ. A man can have nothing but what is given him from heaven. I never had this gift of the Christhood; this man has it: he is therefore the Christ, just as much as the man who has the bride (in a true wedding) is the bridegroom. But as the friend of the bridegroom rejoices at the wedding, so I rejoice that my friend and kinsman is the Messiah. So, then, be quiet: do not be annoyed or jealous or hypercritical. You cannot yet see, as I see, how much more this man must be than I ever can be. He must increase: I must decrease."

There are two theories of the life of Christ.

By the one, he is made to spring from the bosom of God, in a condition of absolute perfection, — being all, knowing all, and doing all, — in a fulness as much beyond the demand, as the fulness of the Atlantic is beyond the demand of a chip, or the fulness of the sunlight the demand of a mole. By this theory, the tiny hand that shakes the rude rattle in the home at Nazareth, at that moment also holds the sceptre of the universe. The eye, filled with laughing light at the sound of his mother's voice, as she moves about to her daily duties, sweeps with the same glance into the most distant and dark spaces; and the tongue trying, with tireless diligence, to utter the broken words of babyhood, is heard also commanding all the hosts of heaven. In the light of this conception, whatever is done beyond the common reaches of common humanity is carried forward and accounted for by his being there and then God. Is he able to puzzle the Jewish doctors? While he was yet a boy of twelve, he carried into that temple all the wisdom of God! — how could he fail? Is he able to break the power of the Devil forty days in the wilderness? He carried into the combat the power of God! — how, then, could he fall? So, through all he is and all he does, from first to last, this being we call Jesus Christ is made to be only the dark glass through which the world looks at the insufferable light and fire of God.

Now, brought within the lines of a careful reason, to say this

is to say that he knew infinitely more of every thing than all the great masters knew of any thing; that his sense of what befitted the Messiah alone held him back from announcing the most important facts that have come in the opening ages, and from doing, by a single act of the will, greater things than have been done by the loftiest souls that came after him.

And I mean by this, that the compass, the printing press, the locomotive, the steamboat, vaccination, Peruvian bark, chloroform, ether, iodine, subsoil ploughs, photography, anthracite coal, air-tight stoves, horseshoes, infirmaries, sanitary commissions, cheap window-glass, the art of engraving, tea, coffee, and savings-banks, were just as clearly present in the mind of the Saviour then, as they are present in the world now.

Now, I think you will not accuse me of trying to push my statement unfairly, when I say, that if this theory — that Christ on the earth knew all things, his mind a perfect encyclopedia of the universe and of time — be true, then the greatest of all the mysteries in his life, greater than miracle and prophecy, is this mystery, that he should be here, with that heart so full of pity, that hand so ready in the labor, and that tongue so wise in the wisdom of the divinest love; should foresee all the sorrow, agony, and death resulting from ignorance, through long ranges of centuries; should see all the steam escaping, all the poor barks creeping along the shore for want of a compass; in a word, the whole difference between that world and this, — yet should maintain a resolute silence. I know it will be said, that these things could not take root until the true time; and, if this was not the true time, it were useless to reveal them. But I answer, that the possession of a secret that will benefit the world is the obligation to reveal it. We judge that man criminal who has found a sovereign remedy for cholera, and yet buries it in his grave. We say he did not love his fellow-men: and so, in defending the silence of Christ, if he knew of a preventive for the small-pox, and did not tell it; or of chloroform, to assuage extreme human agonies, and did not tell it, — we assume the ground, that, being in the likeness of a man, he was less than a man. And if you say, "But God the Spirit did not reveal these things until our time, and so why should you expect

that God manifest in the flesh would do it?" I answer, God the Spirit is surrounded by mystery: his ways are past finding out. I accept the mystery just as it is, and hold on by my faith until I can do better. But the ultimatum here is, that there is no mystery at all about it. The mystery *was*, how shall these things flash across the brain, and be revealed by the tongue, and done by the hand of a man? Now, here is a brain in which these unutterable philanthropies are a quenchless fire, you say; and an eye seeing into the eighteenth century, how to prevent the small-pox, how to save human life, human beauty, human every thing; a tongue crying, "I am come, not to destroy life, but to save it." And in that mind a secret how to save life, beside which the cures that he did (apart from their spiritual influence) were as nothing, — yet he refused to tell it! So that the mystery is not in the possession of divinity, but in the want of humanity, if this claim be true. And so I do not really sorrow because he did not build a railroad or a steamboat, or the dome of St. Peter's; or anticipate the Riverside Press in printing, or the Waltham chronometer. There may be questioning about those things: there can be no question about these other things. By all the holiest intuitions and inspirations of the human soul; by the loftiest teachings of our own, and so far as I know of all other, Bibles; by the greatest utterances of his own holy, loving, and divine nature, — if he knew every thing, he was bound at least to tell this, because he had the face and touch and pity and love of a man, or his divinity was not so good a thing as a decent humanity.

I have stated this argument at this length and so fully, because it is a small shaving, and no more, from the vast bulk of argument in favor of our position on the nature of Jesus Christ. I believe no interpretation can be right, except that which is rooted and grounded in the deepest convictions and experiences, the clearest light and truth, that we apply to all the holiest and best things beside. In that light — the light in which we see our daily duties and homes and children, our common honesties, humanities and hopes, — there can be no such universal knowledge ascribed to the Messiah. Ascribe it, and you rob him of what is to me infinitely better. So far as this small

splint of light, then, can reveal God, Christ is not God, neither indeed can be.

So, secondly, when we get away from theories, and look honestly into the facts of the case as they stand in the Gospels, we begin to see at once, that the conditions of life to this beautiful and ingenuous soul were very much what they are to you and me.

The Gospels, as you know, are not four separate and complete lives of Christ, arranged in exact chronological order, but, at the best, fragments, of which the real sequence and order is almost hopelessly gone. Still, the careful, diligent student is not left entirely without chart and compass. The harmonies that have been constructed help us some, and the knowledge of what must have been the law of the spirit of life in Christ Jesus helps us still more. The result of all such intelligent study is, that Christ began his life a Jew, believing entirely in the Jewish groove, full of exclusive and proud Jewish ideas, colored by Jewish prejudices, and hedged in by Jewish limitations; but that gradually, as his soul rose to higher planes, into clearer atmospheres, commanding vaster ranges of vision, the god of the Hebrew gave way to the God and Father of us all, — the Jewish order and ritual, to the holier service and worship of the soul. The narrow party walls that enclosed the bigoted and turbulent faction that called themselves Jews fell down, and revealed to him the mighty brotherhood of humanity; and the lurid fires and blank despairs of the Jewish Tophet were woven through and through with the golden and silvern relief of hope.

Else I cannot imagine how these Gospels make him say at one time, "Not one smallest letter or comma shall pass from the law, until all be fulfilled;" and, "Whosoever shall break one of these least commandments, and teach men so, the same shall be called least in the kingdom of heaven; and whosoever shall observe and do them, the same shall be called great in the kingdom of heaven:" and, at another time, order a man he had healed to do, and again defend his disciples for doing, that which, on any fair interpretation of the old law and the prophets, must certainly be sabbath-breaking. Or why he should say to the people in one place, "The Scribes and Pharisees sit in Moses'

seat: whatsoever, therefore, they bid you do, that observe and do;" and then warn them, that these very men were blind guides, tyrannic, spiritual despots, binding burdens on the people too heavy to be borne, which they themselves would not touch with one of their fingers, — devouring widows' houses, and for pretence making long prayers. How he should stand out so long against the agonizing entreaties of the woman, that he would heal her daughter, and say to her, "I am not sent but unto the lost sheep of the house of Israel; and it is not right to take the children's bread, and cast it to the dogs," — which was the scornful Jewish epithet for the outsiders; and should easily and courteously, at another time, heal the servant of the Roman centurion. How he should say, at one time, to his disciples, "We are the children, and therefore free from paying taxes: nevertheless, lest we should give offence, go and pay it;" and then, after that, should say to the Pharisees, "The penny that belongs to Cæsar must be given to Cæsar," — in which, by implication at least, he taught the righteousness of the thing in itself. Or how, faithful to the idea that he was not sent but unto the lost sheep of the house of Israel, he should send his disciples out on their itinerant mission, and charge them not to go among the Gentiles, nor enter into any city of the Samaritans, — should say to a Samaritan woman, "Ye worship ye know not what;" yet, after that, should go into Samaria with them, heal a Samaritan leper, and tell one of the most touching stories that ever fell on the human ear, about the goodness of a Samaritan man; and, finally, send his disciples out into all the world.

Now, you can explain these differences in three ways. You can say the Gospels do not report him truly; or you can say he was not steady in his own purposes; or you can believe that this great soul outgrew the narrow, local bounds of Judaism, in which he was born and bred, and took his own place as the first-born among the sons of God, through the influence of the very same power and life that touches you and me to-day.

First of all, at any rate, here are the facts as these men report them. They never suspect for a moment that there is any hitch about them. Nothing can exceed the simple frankness with which they are told; and we are left entirely free to

explain them as we please. Now, I believe that Luther was good and true, what there was of him, while he was a monk in the bad and corrupt Romish Church; that his devotion to the Church in which he was bred was a commendable devotion; that there was no more sin or fault in him for it, than there is in a boy of ten because he is not six feet tall. What he said then was as true to the man, and as right to say, as the most terrible invective he ever uttered when he became the solitary monk that shook the world. It was no sin in young Washington, that he was loyal in word and deed to King George until he outgrew his former self, and then, out of very truth and loyalty, became the most formidable enemy the king had to deal with. Born to be the saviour of his country, it is of the highest consistency that he should be what he was in his youth and his earliest manhood. The most fatal inconsistency in Luther and Washington would have been in their being consistent. If they had said, "I was and I am a Catholic monk, or a subject of the English king. I have said this and done that to show my devotion to the Church or my loyalty to the state; and, if I say these new things that are surging in my heart, I am inconsistent; or I am disloyal if I take open ground against this new measure of king and parliament. So I will resist these deep impulses, and be a good monk in the Church or a good subject of the king, as long as I live, and so save both my good fame and my soul." You will see easily how surely, by so doing, they had lost all: Luther, drifting down to posterity, damned as the strongest obstructionist of the Reformation; and Washington, as the most eminent Tory of the Revolution.

Now, then, this to me is the true secret of the increase of Christ. Born with all those lofty and celestial qualities sown and planted thick in his soul; sure, in the good time of God, to be the Redeemer of the race, if he is faithful, — still he must as surely begin by being what he was born to be, — a Jew, with all the Jewish outlooks and limits, the narrow, Jewish intensity, and spiritual family likeness; as that, by reason of his more intimate nature, and the great influences of the Holy Spirit on his soul, he shall also finally stand first among the sons of God.

But, as in the lesser degrees of Luther and Washington, the

true life, the perfect purpose, could only be fulfilled as they outgrew the local self, and took higher ground; so Christ grew to be Christ, by casting aside the old true self, and becoming the new true self, — by experiencing, in his own nature, the condition he laid down to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John saw the intimations of this rising spirit, perhaps even before Jesus himself could understand what was the matter. It may be by many a marvellous touch and stirring of the great young soul, in the earliest days of cousinly intercourse; as the callow fledgling skylark prepares for soaring up into the very heavens, by innumerable flutterings in the nest. The keen eye, and clear, austere spirit of the Baptist detected the glorious premonition, and caught its meaning in this Messiah, and, rejoicing in the blessed promise, cried, "He *must* increase."

And it would be a curious and interesting study for us, if I had time and space to trace, as I think we can trace, how much this vaster life and vision was consequent on the fierce struggles he had to plunge into, over and over again, that he might maintain some truth of God or some right of man, — that would suddenly rise up and overtop church and commentary, and the very order of Moses himself. But I must leave this, and note the lesson that this increase of Christ reads to you and me.

And this, I think, meets us first of all, — that the loftiest souls this world has ever known, in the particular thing they were called to do for God, have had to force their way out of fences and fetters before they could stand on the true ground, and do the true work of their life. A Judaism of some sort is probably what we are all born to. It is useless to cite the long procession of instances, from Adam himself, fenced and fettered in Eden, to the last soul that has broken its way into freedom. I need only mention the fact, to call up before you men and women, in every rank and walk of life, for cases in point. I do not know of a church, so far, in which a child is born and bred, where he is not narrowed in. The latest form of the radical religious thought is, of course, too recent for us to judge what the men and women will be who are bred within its pale; but I am only stating a fact, with no desire in this world to be harsh

toward those that belong there, when I say, that the alternatives in the children of what we call the Channing Unitarianism are too often deep-seated and deplorable indifference, or sectarian narrowness. I judge, then, that this is some deep, sure tendency of life, — the child of God is always laid in a manger, because there is no room for him in the inn.

But then, because this is so universal in its reaches, it may be best. If Christ was born in it, and Paul and Augustine and Luther and Carlyle and Garrison, and a great multitude which no man can number, who stand before the throne continually, — I conclude that it is not only right that this should be so, but the best possible arrangement in the divine wisdom. So that the religious ideas we were born to, are the ideas we must hold on to, until God shall reveal some broader and better thing to our soul, and invite us or compel us into it.

It may be possible, after all, also, that the church in which I find myself, the forms of life and thought about me, are large enough for the utmost reaches of my heart and intellect. I suppose there were thousands of good men and women in Jewry in this time of Christ, who lived and died with no feeling that they were fettered; for souls may range all the way from a tea rose to the mightiest oak, and be very good souls too. So these men and women might be perfectly contented with their religion and church at the very time that Christ rose up in such a noble rage, protesting, defying, contending to the very death, in his deep sense of the wrong done in this very church to the truth of God, and, by consequence, to the souls of men.

But, friends, there is one thing we must not forget. If the faith we were born to, and still hold on to, — the faith of our fathers, — binds the soul down and fetters it; if it contradicts what has come later as a truth of God, and we, once well satisfied, are not satisfied now, but think, and think it over, with a mournful disaffection; if we have come to see that our faith narrows the ground of God toward human souls, so that the highest teachings of our Church are lower than obvious laws of life and God, — then, by all that is good on earth and in heaven, we must follow the bent and impulse of our best nature, as Christ did. This ever-increasing pain, then, is our salvation.

It is like the disaffection of Luther to Rome, of Washington to England, of Christ to Judaism; it is the beginning, — the spring-time of our increase, the day of our visitation.

The Jewish annals mention many false Christs who came before the true. And I think, sometimes, that perhaps they were not made for false Christs, but for true Christs. And they meant to be true: only the task was painful. They had imagined that to be the Messiah was to be counted and courted; was an office that would bring gold and good living, — a thing for which men would erect a statue, and write a life and letters right away. They had never suspected, that to be Messiah was to fight the devil in the wilderness, — hungry, to have nowhere to sleep: to have one man say you were a glutton, and another you were a fool; to have your very home take up the public cry, and say you are all wrong; to be cast out of all men, and despised and rejected. So, when they saw where the Messiahship was drifting, they shrank back, and gave it up; and men cried out mournfully, "We thought it had been this man who should have delivered Israel."

But this young carpenter, standing at his bench, was simply faithful to the light that shone upon his soul. The voice said, Go out, and he went out; Say this, and he said it; Do that, and it was done. He could never have imagined, when he began his public career, that it would lead him into such open and hopeless antagonism to the dear old Church of his childhood. But he did *not* shrink back: he held himself open and tremulous to the slightest whispers of the divine spirit, with which his whole nature was identified. It led to fierce conflicts with wicked men; to lonely nights and sorrowful days; to cruel desertion and treacherous betrayal; to the saddest tragedy in human history. He shrank back, shuddering, from the impending doom. He cried in his agony, "If it be possible, let this cup pass." It was not possible: it is never possible. Then the high soul rose up, and bore the fainting spirit and form, — *bore the cross*. And now he stands, the supreme, after God, in the universe, — the central soul in the realms of light. Men look toward him when the deadly struggle comes to them; and women, in their unutterable sorrow. We think of him when we think of

death; and, when children are born, we remember how he loved them. If they leave us for the inner heavens, we think of him folding them there; and ever he comes as the Saviour. Because, as God led him from summit to summit, his soul expanded as the horizon widened; he was true to the law of his growth. God had no sunshine he did not want to feel, no revelation he durst not try to see, no work he did not try to do.

I want to say one word in conclusion. If this claim of the increase of Christ be true, then the spirit moulds the person, not the person the spirit; and that which creates growth must always be greater than that which grows, though it may not be so obvious and satisfactory to most minds. In our nation, we have seen two great persons, — Washington and Lincoln. We know they did not create the spirit they stand for: the spirit created them, and they were simply the expression, — the Word of American nationality. There was a time when it would have been counted infidelity to America to set another up beside Washington as the Saviour of his country: it is so no longer; the two now are set side by side. Indeed Lincoln's death-day was kept with more observance this year, in Chicago, than Washington's birthday. So there are saviours of the world born into every time. And, while I would hold on to the old, I would also welcome the new, and yet count them all less than that which made them what they are, as I count Washington and Lincoln together less than that deep, inward spirit we learned to trust in our years of darkness, when all else had gone by the board; that which went into all homes and hearts, inspiring, persuading, creating, — that which Lincoln himself always listened for as the very voice of God.

"It is not so hard to believe in God, if you are not compelled to define him," Joubert says. In my heart it is so with Christ. Let me alone, and all there is in me goes out to Christ in love and worship: but make this my duty, make me say so, — then I instantly take the alarm, and remember that he was but the word — the expression — of God, and to the life of humanity what either of the noble souls I have mentioned was to the life of our land.

It was for this reason, if you will permit me to make a single

personal reference, that I voted against the preamble to our constitution, in both our National Conventions. In that preamble, we have made a cage without a roof. We were to free ourselves, — to do more than that; others were too free to be content with that: and so all the winged ones are escaping, because they would rather risk starvation, or to be eaten up by the kites, than not have the whole wide world to live in. I abide in the Church; because I love it with all my heart. I stand close to Jesus Christ; because hitherto I know of no other so great and good among men. But I belong to the Spirit; because that includes all.

REPORT OF REV. W. C. TENNEY.

LAWRENCE, KANSAS, July 22, 1867.

DEAR SIR, — Although I have, in some of my quarterly reports, alluded to my missionary service in Leavenworth and Kansas City, I now give a *résumé*, including also some recent explorations and experience as yet unreported.

The winter of 1865–66 (my first in Kansas) was every way unfavorable to missionary tours.

In May, 1866, the railroad was opened to Leavenworth. Early in June, I received from that place a letter, written by a perfect stranger to me, inquiring about the Unitarian belief, I replied, forwarding also some of our tracts; and, on the second Sunday of July, as I had all along intended, I preached in that city. I was busy the previous day until nearly night, in procuring a place for meeting, and getting notices printed and posted. I could obtain a hall only for a four-o'clock service; preached a sermon and a half (successfully hiding the seam), to about one hundred and twenty-five persons; but left Leavenworth the following day, without having found one avowed Unitarian.

The last Sunday in August, I was again in Leavenworth; Rev. J. S. Brown, as before and subsequently, kindly supplying my pulpit. *This* time I spent all of Saturday in a vain attempt

to procure a hall, and was therefore hindered from preaching. I conferred, however, at length with the inquiring friend above referred to (a young physician and recent comer there); and, encouraged by the whole-souled Staples (whom we now so much miss, but who has richly earned his European vacation), pledged the services of a missionary for three months, if a place to worship in could be procured by those interested. The reply of my friend was to the effect, that he thought he knew a few young men, — half a dozen, including himself, — who would subscribe the amount necessary for a three-months' renting of a hall. The day of the assembling of the Syracuse Convention, receiving a note from him, stating that a suitable place had been secured, I instantly telegraphed to yourself and brother Staples, at Syracuse, to send a missionary. The one selected and expected was, on his return home, forcibly detained by his parish. Another (without pastoral charge) made and broke a promise to come; and the hopes of our few Leavenworth friends, first deferred, seemed then extinguished.

Another long and cold winter for Kansas followed; the coldest (spite of its first promise) since the territory was organized, At length, on the fourth Sunday of April last, I again preached in Leavenworth; distributed sixty, and left thirty more, copies of my discourse, "Reasons for being a Unitarian;" and returned home rather drooping. Receiving, however, the next day, another of brother Staples's heart-cheering letters (a reply to a recent application), I wrote to Leavenworth, that, if two hundred dollars could be pledged in the next four days, a preacher should be sent to fairly and fully try, through the summer, the experiment of starting a Unitarian Society (the time was limited, as brother Staples was about to sail for Europe). I received a discouraging reply from the two friends to whom I had written. The shortness of the time, their own intense occupation (forbidding canvassing), and their hesitation as to *personally* pledging the sum, forbade the acceptance of my offer, while yet they hoped to do something the ensuing year. I at once wrote to Mr. Staples, then at Boston, withdrawing my previous application, and relinquishing hope for our prospects in Leavenworth.

The next week, one of these friends wrote me, "I have found

ten or twelve persons who want Unitarian preaching. Send us a minister, and I think we shall not fail." I instantly telegraphed to send a man at once, and, on consultation between Mr. Staples, and yourself, and brother Collyer, then at Boston, Mr. Skinner was selected and sent. He was emphatically the right man. His success has been marked; and, after six weeks in Leavenworth, organizing a society and receiving its hearty call to the pastorate, he leaves to-day for the East, to bring on his family. And yet, as he tells me, less than twelve, male and female, of his co-workers, were traditionally and by antecedents, Unitarians.

I have been thus minute, thinking the history of this movement in Leavenworth one of the very best antidotes to the poison of discouragement in our missionary attempts elsewhere.

In December last, I preached in Kansas City. Yesterday I preached again. The two first weeks of this month, I made a missionary excursion through some of our counties, travelling a circuit of two hundred and thirty miles. I preached in four county seats, with populations ranging from four hundred to eight hundred. I had uniformly good attendance and good attention, with expressed and emphatic desires, in most instances, that I should come again.

My residence in Kansas has brought me, who am not sanguine in things ecclesiastical, to two unwavering conclusions: —

1. In our missionary operations in the West, the wisdom of hope is the best wisdom (perhaps it is *always*).

2. The influence of Unitarian societies in the West is incalculably greater than is indicated by their numerical strength.

Yours ever, for the cause of liberal Christianity,

WILLIAM C. TENNEY.

NEW PUBLICATIONS.

Critical and Social Essays. Reprinted from the New-York "Nation." New York: Leypoldt & Holt. Sold in Boston by Lee & Shepard.

We regard the "Nation" as one of the very best papers in the country, and we have read these very essays in its columns with

great delight and profit. Sometimes we have felt that it was a pity that so much excellence should be put into a vehicle so ephemeral as a weekly paper; and yet, now that we see this volume, the very same pieces which pleased us then seem somewhat unsatisfactory. Perhaps their force, and our pleasure in reading them when they appeared, were increased by the sense of lavishness in bestowing so much that was rich in that weekly ministering to our people's wants, and now are lessened as we measure them by the more pretentious standard they have assumed. Many of the essays, however, have a permanent value, and the book is interesting. — Ed.

Memoir of Josiah Quincy. By James Walker, D.D. From the "Proceedings of the Massachusetts Historical Society for 1866–67." pp. 76.

Noble in character as any Roman, and of a true Roman type the subject of this Memoir has left a memory which is a rare possession for the nation to which he belonged, and to whose service, in such varied ways, his best powers were given.

The elder President Adams declared him to be "the most fortunate man he had ever known in his long life, — fortunate in his ancestors, in his position in society, in his wife and children, in every thing;" — to which the author of the Memoir adds, "most fortunate of all in a cheerful and active old age, in a peaceful death and an unspotted name." We may surely say, fortunate also in his biographer, who, in this discriminating sketch, mingles with the impartiality of a faithful historian the tender delicacy and warm appreciation which years of close friendship have developed.

Our own Unitarian communion will always cherish Mr. Quincy as an exemplification of the fruit of a liberal faith. — Ed.

The Journal of Speculative Philosophy. Edited by William T. Harris. St. Louis, Mo.

This is a new and most important addition to the periodical literature of this country. The two numbers, which have thus far appeared, contain articles of great ability and value, and give good promise for the success of the undertaking. — Ed.

Portrait of a Christan. Drawn from life. A Memoir of Maria Elizabeth Clapp. By her Pastor, Rev. Chandler Robbins, D.D. Boston: American Unitarian Association.

This little book was published a few years ago, and passed through four editions. It has been long out of print, and the American Unitarian Association have now published it anew.

It is, as the author writes, "a simple and truthful memorial of one of the most consistent and complete Christians, whom it has been my privilege to know." No class of religious literature is more needed than such biography. We rejoice to be instrumental in giving this book a yet further circulation; and wish that we may have many more biographies of those who have illustrated by their lives the value and power of our Unitarian faith. — Ed.

Florida: the Advantages and Inducements which it offers to Immigrants. Collected and arranged by the Secretary of the New-England Emigrant-Aid Company. Office of the Company: 49, Tremont Street, Boston.

The New-England Emigrant-Aid Company, so deserving of remembrance for its services in the settlement of Kansas, has, within the last year, been directing its efforts towards Florida; having already established in that State a loyal newspaper, and sent its agents to collect information, with a view of directing northern settlers to that salubrious region. This pamphlet contains a mass of interesting matter thus gathered, carefully arranged by the editor, and of great value to any who are seeking change of climate or opportunity of enterprise. — Ed.

Fortieth Anniversary of the Settlement of Alonzo Hill, D.D. Worcester, March 28, 1867.

Containing an interesting sermon preached by the pastor, with an account of the other exercises on the occasion; and portraits of Dr. Hill and Dr. Bancroft, and pictures of the church.

Co-operative Stores. New York: Leypoldt & Holt. Sold in Boston by Lee & Shepard.

This is a valuable account of the history, organization, and management of these stores, by which the working classes have, in England and Germany, and in this country, attempted to reduce the cost of the necessaries of life. — Ed.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 15, 1867. — Present: Messrs. Kidder, Padelford, Smith, Cudworth, Fay, Hepworth, Reynolds, Shippen, Willson, Crosby, Sawyer, Ware, Fox, and Lowe.

The Treasurer, in presenting his monthly statement, called the attention of the Board to the small amount, thus far received, towards the fund for the present year; and, after some discussion concerning the best method of obtaining contributions from societies not yet heard from, the following vote, offered by the Treasurer, was adopted: —

Voted, That the Chair be authorized to appoint a Committee of five, with full power to take such action as they shall deem proper, to raise the sum which will be required for the operations of the Association during the current year.

The Chair afterwards appointed the following gentlemen to serve as this Committee: Messrs. Smith, Padelford, Hepworth, Sawyer, and Reynolds.

The Committee on Publications reported that books had been granted, in response to applications received, to the following institutions: Public Library, Portland, Me.; Town Library, Flushing, N.Y.; Congressional Library, Washington, D.C.; City Library, and Normal University, Bloomington, Ill.; and Parish Library, Portage, Wis.

This Committee recommended an appropriation of $100, for advertising the publications of the Association; and also the publication, as a tract, of the article, by Rev. Richard Metcalf, in the June number of the "Monthly Journal," entitled "What did Jesus try to do?" and asked an appropriation for that purpose. Both of these recommendations were adopted.

The Committee on the New-England States presented a report, detailing arrangements for missionary preaching in various places in Maine, New Hampshire, and Vermont.

The report recommended the following appropriations, all of which were voted: $250 to Rev. Mr. Eldridge, for missionary work, to be done by him in Skowhegan, Me., and its vicinity, the ensuing year, on recommendation of the Maine Conference; $75 to the society in Hampton Falls, N.H.; $150 to the society in Montague, Mass.; $100 to the society in Marshfield, Mass.; $200 on recommendation of the Champlain Conference, for missionary work in Vermont, for the year beginning June 1, 1867, to be expended under the direction of the Champlain Conference and the New-England Committee of this Board;

$500, in addition to the same amount already voted, to the society in Laconia, N.H., to aid them in building a church, on the condition, that all sums raised, or to be raised, for the same purpose, from friends of the cause, or societies, outside of Laconia, should be accredited to this Association, and included with the $1,000 appropriated, in the usual form of bond; whereby the money should revert to the Association whenever the building should cease to be used as a Unitarian Church.

The Committee on the Middle States presented a report, in which the following appropriations were recommended, all of which were voted: $200 to the society in Union Springs, N.Y., for the year beginning whenever they should organize on a basis satisfactory to this Board, and secure a permanent pastor; $200 towards the support of Rev. William F. Bridge, as teacher and preacher in Peterboro', N.Y., for one year; and $400 to Rev. Aaron Porter, for missionary work in Pennsylvania, in connection with his pastoral charge of the society in Northumberland, — the understanding being, that he should give at least one fourth the Sundays of the year to missionary work elsewhere than in Northumberland, under the direction of the officers of the Middle and Southern States Conference, and the Middle-States Committee of this Board.

The Committee on the Southern States reported, that the work in their department, during the past month, had been chiefly the increased circulation of the Freedmen's Tracts, there having been a much more general call for them than ever before. Especially they deemed it worthy of mention, that letters had been received from a bishop, and other men of influence, in the African Methodist-Episcopal Church, to whom copies of these Tracts had been submitted, expressing their cordial approval of them, and offering the use of all their missionary agencies for their distribution. The Committee hoped soon to add to the series other tracts, suited to the work which opened before us.

The Committee on the Western States reported as follows: Representations having been received in regard to the opportunity of establishing a society in Leavenworth, Kansas, Rev. George W. Skinner had gone there, at the suggestion and under the auspices of this Committee, in order to co-operate

with the friends in that city. Rev. William C. Tenney, of Lawrence, Kansas, had been invited by the Committee to engage in missionary work, in other parts of that State, during the summer months; and Rev. J. L. Douthit had been invited to perform missionary work in Southern Illinois, with a very moderate compensation, according to a plan proposed by him. Reports had been received, and were submitted, from Rev. C. H. Brigham, of Ann Arbor, Mich.; Rev. Robert Hassall, of Keokuk, Iowa; Rev. John Ellis, of Winterset, Iowa; and Rev. Jos. Mason, of Ripon, Wis. The Committee recommended an appropriation of $100 in aid of the society in Berlin, Wis., for the year beginning July 7, 1867.

This report was adopted.

The Committee on Foreign Missions presented a report, in which they recommended, that the sum of $250 in gold be appropriated to the use of the India Mission, for the purpose of the rent of a building, to the end that a more healthful location might be secured for Mr. Dall's mission-house and school; which recommendation was adopted.

They also reported concerning the proposal of Sig. Angelo Tacchella, in regard to the publication of the "Eco d' Italia," and recommended the passage of the following resolution; which was afterwards adopted: —

Resolved, That this Board cordially approve the work proposed by Sig. Tacchella, in his communication to us; and although we feel that it would be hardly proper, in view of the language of the first Article of the By-laws of the Association, and while that Article is under consideration for amendment, to enter directly on a new branch of foreign missionary effort, and are thus unable at present to lend direct pecuniary aid to Sig. Tacchella's enterprise, we give to it our hearty sympathy and support.

The Committee on Theological Education presented a communication from Rev. A. A. Livermore, President of the Meadville Theological School, stating the needs of that institution and asking for aid from the Association.

The Committee reported, however, that inasmuch as the whole subject of the education of young men for the Unitarian

ministry was now exciting in the denomination general attention and discussion, and measures had already been adopted which might result in important changes, they would recommend, that no action be taken on this application, at the present time; but they suggested, that, on account of the importance of this subject, the Committee on Theological Education be increased to five members.

This suggestion was adopted; and the President was authorized to appoint the two additional members.

It having been announced that the Hymn and Tune Book was now ready for the printer, it was voted, that the Publication Committee be authorized to proceed with the stereotyping of the work.

The Board then adjourned to Monday, Aug. 12.

Aug. 12, 1867. — Present: Messrs. Eliot, Osgood, Shippen, Smith, Fay, Cudworth, Reynolds, Lowe.

The Committee on Publications reported, that books had been promised to the Public Reading-room, Marietta, Ga., and to the Rhode-Island Historical Society, Providence, R.I.

They recommended, that, in accordance with the request of the Ladies' Commission on Sunday-school Books, $500 be appropriated for printing and stereotyping the following books, now out of print: viz., Ware's Life of the Saviour, Greenwood's Lives of the Apostles, and Greenwood's Sermons for Children; the first two being edited under the direction of the Publication Committee.

This recommendation was adopted.

The Secretary moved, that the vote of the previous meeting, in regard to the "Christian Examiner," be reconsidered; in order to give opportunity to some members of the Board, who were not then present, to offer their views upon the proposition which had been submitted. A long discussion was held, after which the motion to reconsider was laid upon the table.

The New-England Committee recommended an appropriation of $100 to the Society in South Natick, Mass., and $100 to the society in Mansfield, Mass.; and both these appropriations were made.

The Western Committee recommended, that the sum of $200 be appropriated in aid of the society in Marietta, O., for the year beginning May 1, 1867, including in the above $100 already advanced to Rev. Mr. Finney for his expenses to the West.

They also recommended an appropriation of $500 to the society recently organized in Leavenworth, Kansas, to aid them in securing the services of a pastor.

Both these recommendations were adopted.

The Special Committee appointed to consider the matter of completing the collections for the present year, reported that they had issued an address to those societies which had not yet handed in their contributions; and recommended that the thirty-first day of October be the limit of the period for which contributions shall be credited to the present year.

This report was adopted.

Some changes were then made in the Standing Committees, the Middle and Southern States Committees being consolidated; so that the Committees stand as follows: —

Finance. — Messrs. Kidder, Smith, and Sawyer.

Publication. — Messrs. Osgood, Crosby, Sawyer, Willson, and Reynolds.

New-England States. — Messrs. Reynolds, Crosby, and Padelford.

Middle and Southern States. — Messrs. Ware, Shippen, Cudworth, Padelford, and Andrew.

Western States and Pacific Coast. — Messrs. Eliot, Staples, Fay, Hepworth, and Shattuck.

Foreign Missions. — Messrs. Willson, Shattuck, and Cudworth.

Theological Education. — Messrs. Hepworth, Shippen, Fay, Kidder, and Reynolds.

The subject of a Liturgy was then taken up; and it was voted, that the Committee on Publication be instructed to cause to be prepared a Liturgy, to accompany the Hymn and Tune Book now in course of publication, to be so printed as to be bound up with this, when so desired. The manuscript of such Liturgy already prepared by Rev. L. J. Livermore was examined by the

Board, and referred to the Committee on Publication, to be considered by them in consultation with Mr. Livermore, with full power to proceed to publication as soon as they had satisfied themselves with the work. The following specified directions were, however, voted: —

1. That there shall be five morning services, and five evening services.

2. That all the morning services shall have the same general arrangement, and all the evening services shall have the same general arrangement.

3. That there shall be a full psalter, arranged in parallelisms.

4. That there shall be also a communion, a baptismal, a marriage, and a burial service.

The Secretary suggested, that, early in the autumn, a series of meetings be held in the Music Hall, in the interests of this Association (in connection with the Suffolk Conference, if that Conference be so disposed;) at each of which some special department of the work of the Association shall be presented, with the view of making the work better known, and of awakening a stronger interest in it on the part of our churches. The plan was approved.

The meeting then adjourned.

INTELLIGENCE.

The Anniversary Exercises of the Meadville Theological School commenced on Wednesday evening, June 19, with a sermon before the graduating class, preached by Rev. William G. Eliot, D.D., of St. Louis, Mo. After the sermon, two members of the graduating class, John C. Soule and John B. Thompson, were ordained as evangelists. The ordaining prayer was offered by Professor Marvin, of Alleghany College (Methodist); and Rev. A. A. Livermore, President of the Meadville School, gave the charge. Rev. Mr. Newhouse, of the Class of 1865, and now pastor of the Christian Society at

Felicity, Ohio, gave the right hand of fellowship to Mr. Soule; and Rev. William L. Chaffin, of the Class of 1861, to Mr. Thompson.

The exercises of the graduating class took place on Thursday morning, at half-past nine o'clock. Essays were read by members of the class, as follows: "Limits of Religious Thought," by David Cronyn, of Meadville, Penn.; "Right and Wrong Methods of Studying the Scriptures," by John C. Soule, of Romeo, Mich.; "Intuition in Morals and Religion," by John B. Brown, of Oldtown, Me. Mr. Jasper L. Douthit, the other member of the class, was laboring as a missionary in Southern Illinois, and was unable to attend the anniversary.

The Commencement Exercises of Antioch College, Yellow Springs, Ohio, and the inauguration of Rev. George W. Hosmer, D.D., as President, took place on Wednesday, June 26. On Tuesday, Rev. Edward E. Hale, of Boston, gave the address before the literary societies.

Rev. Henry Westcott was installed as pastor of the First Congregational Society in Lexington, Mass., on Wednesday, June 26. The order of services was as follows: Invocation, by Rev. Leonard J. Livermore, of Lexington; reading from the Scriptures, by Rev. William T. Stowe, of East Lexington; sermon, by Rev. George H. Hepworth, of Boston; prayer of installation, by Rev. William Newell, D.D., of Cambridge; benediction, by the pastor.

Rev. Frederic H. Hedge, D.D., of Brookline, Mass., delivered the oration before the literary societies of the State University, Ann Arbor, Mich., on Thursday, June 27.

The Maine Conference of Unitarian Churches met at Bangor, on Wednesday, June 28, and continued in session through the following day.

The exercises commenced with a prayer and conference meeting on Wednesday morning, at half-past eight, conducted by Rev. James T. Hewes, of Portland.

At 10 o'clock the Conference assembled for regular business. Officers were elected, for the ensuing year, as follows: Presi-

dent, General J. C. Caldwell, of Ellsworth; Vice-President, F. M. Sabine, of Bangor; Secretary, Rev. Amos D. Wheeler, D.D., of Topsham; Recording Secretary, Rev. W. Ellery Copeland, of Brunswick; Treasurer, Mark P. Emery, of Portland. Executive Committee: Rev. Cazneau Palfrey, D.D.; Hon. Samuel H. Dale, of Bangor; and Rev. Charles C. Everett, of Bangor. Committee on Missions: Rev. James T. Hewes; Edward W. Morton, M.D., of Kennebunk; and Rev. A. D. Wheeler, D.D. The report of the State missionary, Rev. Dr. Wheeler, was then read; and, after remarks on missionary work suggested by the report, the following question was discussed: "The relation between specific doctrinal belief and religion."

In the evening the Conference assembled to listen to a sermon, from Rev. W. E. Copeland, on "The Lord's Supper, in its relation to the Birthright Church."

On Thursday morning there was a prayer and conference meeting, conducted by Rev. John Murray, of Houlton, after which the regular session of the Conference commenced. It was voted, on motion of Rev. Dr. Wheeler, that the Conference would cordially receive delegations from similar bodies in other Christian denominations, and would reciprocate the courtesy by sending delegates in return, if desired by them; and it was also voted, that a message of greeting and sympathy be sent to the Universalist Conference, then in session at Stockton. An essay was read by Rev. Dr. Palfrey, on "The true elements of a working Church;" after which, Mr. James P. Walker, Secretary of the Sunday-school society, made an address on "The religious education of the young." Remarks followed from various gentlemen, after which the following vote, offered by Rev. William H. Savary, of Ellsworth, was adopted:—

"*Voted*, That this Conference is convinced of the importance of bestowing more care and attention upon the religious education of our children in the Sunday school; and that, recognizing in the Sunday-school Society, as at present administered, an agency calculated to render essential service in this important department of Christian work, we urge upon our parishes the duty of extending to it their material support."

The afternoon meeting was occupied in listening to a sermon, by Rev. John T. G. Nichols, of Saco, on "Jesus the Son of Man;" after which the communion service was administered by Rev. Dr. Wheeler.

In the evening there was a social assembly, and collation at the City Hall, with which the exercises of the Conference closed.

The Corner-stone of the new free church, to be erected by the Benevolent Fraternity of Churches, in Boston, at the corner of Tremont and Camden Streets, was laid on Monday morning, July 1. The order of exercises was as follows: Address by Rev. Chandler Robbins, D.D., President of the Fraternity; reading from the Scriptures, and prayer, by Rev. William P. Tilden, pastor of the Free Church; laying of the stone, by Rev. Dr. Robbins; prayer, by Rev. Ezra S. Gannett, D.D.; doxology, sung by the congregation.

A Meeting of the Ministerial Union was held on Monday, July 15, at which an address was given by Rev. Charles Lowe, on the subject of the Cambridge Theological School; and, after a discussion, resolutions were passed expressing a sense of the importance of securing at least one additional resident professor for the School; and the following were appointed a committee to take measures in order to carry out the spirit of the resolutions: Rev. James Walker, D.D.; Rev. G. H. Hepworth; Rev. E. H. Sears; Rev. E. E. Hale; Rev. Charles Lowe.

The Fifty-first Annual Visitation of the Divinity School at Cambridge took place on Tuesday, July 16. After the singing of an original hymn, and prayer by Rev. Oliver Stearns, D.D., essays were read by the graduating class, as follows: "Free Inquiry and Passive Submission to Authority, as Securities of Faith," by Elisha Gifford, of Cambridge; "The Christ of History and the Christ of Consciousness," by Arthur M. Knapp, of Cambridgeport.

After a brief recess, the services commemorative of the semi-centennial anniversary began. The discourse was delivered by Rev. Ezra S. Gannett, D.D., of Boston.

The Alumni of the Cambridge Divinity School held their annual meeting on the afternoon of Tuesday, July 16, and re-elected the officers of last year, viz., Rev. George W. Briggs, D.D., of Cambridgeport, President; Rev. George W. Hosmer, D.D., of Yellow Springs, Ohio, Vice-President; Rev. Edward J. Young, of Newton, Secretary. A vote of thanks was passed to Rev. Dr. Gannett, for his discourse of the morning, with the request that he would give it to the officers of the Alumni, for publication.

Several names were proposed for members; and the amendment offered by Rev. Frederic H. Hedge, D.D., last year, striking out that part of the constitution which made it necessary to elect an annual preacher, was adopted. After other miscellaneous business, the reading the names of those who had died during the year, and a few remarks commemorative of their lives and characters, Professor Noyes made a full statement of the condition of affairs in the school, in order to correct certain false impressions which had been current: and was followed by Professor Stearns, on the same subject, who presented similar views. These addresses occupied most of the afternoon; and, after brief remarks by Rev. Stephen G. Bulfinch, D.D., the Alumni adjourned.

The Corner-stone of the church to be erected by the society in East Boston, was laid on Wednesday, July 17. The order of exercises was as follows: Invocation by Rev. Warren H. Cudworth, pastor of the society; hymn, sung by the congregation; reading from the Psalms, by the pastor and Sunday-school children, followed by the Lord's Prayer, chanted by the children; reading from the Scriptures, by Rev. Samuel H. Winkley, of Boston; hymn, sung by the congregation; statement of the plan of the church and the action of the society, by the Moderator, Mr. H. H. Lincoln; and the acceptance of the contract for building the church, by Mr. T. L. Manson; address and laying of the stone, by the pastor; prayer, by Rev. Ezra S. Gannett, D.D.; remarks, by Rev. Charles F. Barnard; doxology; benediction, by the pastor.

The Plymouth and Bay Conference held a regular quarterly meeting at Cohasset, Mass., on Tuesday, July 23.

The following questions were discussed: —

1. The special need of all our churches being a deep and fervent spiritual life, manifest in an earnest consecration and devotion to their common faith, — how can that life be awakened, strengthened, and perpetuated?

2. To what cause can we attribute the prevailing indifference to our religious organization and worship?

3. How can we increase an interest in our church organization with the communion service, and make it a more efficient instrument of Christian nurture and influence?

4. How can our parishes be best organized for work?

At the close of the discussion, a committee was appointed, consisting of Rev. John D. Wells, of Quincy, Mr. De Witt C. Bates, of Hingham, and Mr. Ezra Kingman, jun., of East Bridgewater, to consider the latter question, and report at the next meeting.

The Church of the First Parish, Waltham, Mass., having been entirely remodelled, was dedicated on Thursday, Aug. 8. The order of services was as follows: Invocation, by Rev. James C. Parsons, of Waltham (former pastor); responsive psalm, by the pastor, Rev. Samuel B. Flagg, and the congregation; reading from the Scriptures, by Rev. Edmund H. Sears, of Weston; prayer of dedication, by the pastor; sermon, by Rev. Thomas Hill, D.D., of Cambridge; concluding prayer, by Rev. Benton Smith (Universalist), of Waltham; benediction, by the pastor.

Rev. W. R. G. Mellen, has been appointed Secretary and Agent of the New-York and Hudson-River Conference of Unitarian and other Christian Churches, and has already entered upon his duties. He will be ready to correspond with the friends of Liberal Christianity, and to preach at places where his services may be desired, within the limits of the Conference, which includes New-York City, Long Island, Jersey City, and Northern New Jersey, and cities and towns bordering on the

Hudson River. The Secretary will be found at the office of the "Liberal Christian," 76, Cedar Street, on Tuesdays and Fridays, from 2 to 4 o'clock, P.M., where all communications connected with his duties should be addressed.

Rev. W. C. FINNEY, formerly pastor of the Christian Society in Portsmouth, N.H., has accepted an invitation to take charge, for a year, of the First Unitarian Society in Marietta, Ohio.

Rev. JOHN F. W. WARE has resigned the charge of the First Independent Society, Baltimore, Md., and accepted an invitation to be the minister of a second society, which has just been formed there.

Rev. GEORGE W. SKINNER, of Stoneham, Mass., has accepted a call from the society just organized at Leavenworth, Kansas.

Rev. GEORGE F. PIPER, who has had charge, for some months past, of the society in Canton, Mass., has accepted a call to settle as permanent pastor.

Mr. ELISHA GIFFORD, a graduate of the Cambridge Divinity School the present year, has accepted a call from the society in West Dedham, Mass.

The society lately established in Saccarappa, Me., has secured the services of Rev. James T. Hewes, of Portland, for Sunday afternoons during the year.

Mr. A. FREEMAN BAILEY has accepted a call from a new Unitarian Society in Union Springs, N.Y.

Mr. F. M. RAY has been admitted to the Unitarian ministry, by the Maine Conference.

Rev. FISKE BARRETT has accepted a call from the society in Chelmsford, Mass.

Rev. JAMES H. WIGGIN has accepted a call from the society in Medfield, Mass.

ACKNOWLEDGMENTS.

1867.			
June 22.	From	Rev. R. R. Shippen's Society, Worcester, additional	$50.00
25.	„	Society in Jamaica Plain, additional	118.00
25.	„	Society in Westboro'	33.90
26.	„	Society in Dublin, N.H.	53.00
26.	„	Ladies' Benevolent Society, West Dedham	25.00
29.	„	Society in Fitchburg, including life-membership for T. R. Boutelle	321 30
July 6.	„	Society in Hudson	62.50
8.	„	Society in Northfield	125.00
8.	„	Society in Walpole, N.H.	57.00
8.	„	Mrs. E. M. S. Tallman	5 00
9.	„	Church of the Disciples, Boston	1,000.00
9.	„	Rev. E. B. Willson's Society, Salem	380.20
10.	„	Rev. Dr. Newell's Society, Cambridge	550.00
11.	„	Society in Westford, including life-Membership for Rev. Ephraim Abbot	38.57
12.	„	S. F. Whitney, W. H. Brooks, and Rev. T. H. Dorr, as annual memberships	3.00
15.	„	Rev. Dr. Bartol's Society, Boston	1,081.00
15.	„	Society in North Andover	103.50
15.	„	Society in Clinton	37.00
17.	„	Society in Deerfield	100.00
18.	„	Society in Brookfield, for Monthly Journals	12.00
19.	„	Society in Syracuse, N.Y.	266.00
19.	„	Rev. Dr. Newell's Society, Cambridge, additional	23.00
20.	„	Rev. G. W. Stacy, as annual membership	2.00
24.	„	Pardon Copeland, as an annual membership	1.00
25.	„	Society in Templeton	150.00
26.	„	Society in Bernardston	100.00
26.	„	Jos. Granger, as an annual membership	1.00
27.	„	A friend, for India Mission	5 00
29.	„	Society in Grafton	78.25
30.	„	Society in Sterling	160.00
31.	„	Frank Goodyear, M.D., as an annual membership	1.00
Aug. 1.	„	East Church, Salem (unfinished)	235.00
10.	„	Society in Kennebunk, Me., including $30 from Ed. E. Bourne, to make Mrs. Geo. W. Bourne a life-member; $60 from Ivory Lord, to make Mrs. Sarah K. Lord and Miss Olive Wallingford life-members; $30 from E. W. Morton, to make Mrs. Samuel Mendum a life-member, and $30 from Joseph Dane, to make Mrs. Nathan Dane, Jr., of Alfred, Me., a life-member	300.00
12.	„	Member of Society in Billerica, to make Rev. C. C. Hussey a life-member	30.00